■ IMPLEMENTATION OF ISLAMIC EDUCATION POLICY IN MUSLIM MINORITY COUNTRIES
(Case Study of Islamic Education in Thailand)

Rohimah[1]
Universitas Islam As- Syafi'iyah , Jakarta, Indonesia (senseirohimah@gmai.com)

Imam Kurniawan
Universitas Djuanda , Bogor, Indonesia (imam.kurniawan@unida.ac.id)

Novi Maryani
Universitas Djuanda , Bogor, Indonesia (novi.maryani@unida.ac.id)

Irman Suherman
Universitas Djuanda , Bogor, Indonesia (irman.suherman@unida.ac.id)

Siti Nuri Nurhaidah
Universitas Islam As-Safi'iyah, Jakarta, Indonesia (sitinurinurhaidah@fai.ac.id)

Keywords:	ABSTRACT
Islamic Education, Thai Muslims, Policy.	This study aims to analyze Islamic education policies in Muslim minority countries (Thailand). The research method used is a case study. Data was collected through interviews and documentation and then analyzed using NVivo 12. The results of this study illustrate that there are three primary forms of Islamic Education policy models in Muslim minority countries (Thailand), namely (1) laws or government regulations, (2) Islamic Education Curriculum, and (3) Provision of Islamic Education budget. This model of Islamic Education policy shows that the Thai government pays attention to the Muslim population, even though they are a minority population. There was turmoil in the Muslim region of Thailand, so the government made laws or regulations, created an Islamic education curriculum, and created a budget for the development of Islamic education. So that there is a change in culture and language, open accessibility of Islamic education, and support for the implementation of worship in the Thai Muslim community.

[1]Author correspondence

A. INTRODUCTION

Islamic education policy is a decision or rule set by the leader and becomes a guideline for the leader and every member of society in carrying out and achieving the goals of Islamic education (Masnuah et al., 2022; Rahmawati & Khoiri, 2023). Policy analysis has a role in decision-making and/or adding references because it provides information obtained through research and analysis, separates and clarifies existing problems in policy and society, reveals gaps in goals and efforts, provides new alternatives, and proposes ways to overcome them. It translates ideas into policies that are easy to implement and relevant (Hanisy, 2015; Princess & Khoiri, 2023). Policy analysis models include prospective models, namely policy analysis before implementation; retrospective models, namely analysis models after implementation; and integrative models, namely analytical models that combine the two (Aziz et al., 2020).

The policy comes from the translation of the word policy. However, it is more in political studies so that it is closely related to the governance of public space, in this case, the Qomaruzzaman government (2021). Policies influenced by various environmental factors are implemented (Abdoellah & Rusfiana, 2016). Policies are made to solve problems and, achieve goals, create new values in institutions or organizations (Arwildayanto et al., 2018); thus, policies can be structured programs based on goals, including these values—policymakers and their feasibility of practice (Warlizasusi et al., 2022).

William Dunn put forward schema in his theory of policy processes (see Figure 1). This theory is centered on Policy Problems, meaning that the policy process is based on policy problems. It consists of five elements, namely (1) Policy Issues, (2) Observation Results, (3) Expert Results, (4) Policy Performance, and (5) Policies of Concern (Qomaruzzaman, 2021). There are at least nine models of public policy formulation that can be adapted in the formulation of education policy (Dunn in Arwildayanto et al., (2018), namely:

(i) institutional model, which is related to the task of education policymakers, namely the government;
(ii) process model, policy is seen as political activity, so it has a process;
(iii) Group theory model, this model is an interaction in a group to produce balance as the best thing;
(iv) Model of elite theory, this model views education policy as part of the perspective of political and ruling elites;
(v) Model theory of rationalism, in this model, the process of formulating educational policies is based on aspects of rationality;
(vi) The incrementalist model views public policy as a variation or continuation of past education policies;
(vii) An integrated observation model, this model operates as a thorough review of aspects, stakeholders, and benefits;
(viii) The democratic model, like the democratic model, involves many parties in decision-making, And
(ix) Strategic model, showing alternatives and policy options that are strategies to achieve goals.

There has been much research related to Islamic education policy. Harahap et al. (2022) reported that there are three forms of Islamic education policies in Thailand, namely (1) curriculum, (2) language, and (3) teachers. Azisi and Qotrunnada's research (2021) states that Islamic education in Indonesia, Malaysia, and Thailand has one thing in common: having pesantren education. Research by Djamil et al. (2021) states that Islamic education policy in Thailand consists of curriculum policy, Thai language development policy, and teacher development policy, and there is an integration of educational curriculum between Islam, nationalism, and Buddhist culture. In contrast to other studies, Yuliani and Purwanto (2022) stated that education implemented by the Royal Thai government is classified as discriminatory against Muslims and minorities due to the lack of Islamic religious communities. However, Fauzan, Lateh, and Arifin's (2019) research analyzes the Islamic studies curriculum whose content and content is by Islamic religious teachings. Based on history since the fall of Pattani to Siam or now Thailand, all regulations, including education, must follow the rules of Siam or Thailand as Aslan, Hifza, & Suhardi's (2020) research reveals that Islamic education in Thailand since the fall of the Kingdom of Siam or Thailand. According to the Siamese (Thai) education system, Pattani follows the Siamese (Thai) policy.

This study aimed to determine the model of Islamic education policy in Thailand as a Muslim minority country. The research method used is a case study; data collection is done through interviews and documentation, and the NVivo 12 application assists in data analysis. The novelty of this study is (1) the model of Islamic education policy in a Muslim minority country (Thailand), (2) the influence of Islamic education policy on Muslim culture and culture, and (3) freedom and legal protection for Thai Muslims to embrace and practice their religion.

B. METHOD

Research design

The method used in this research is qualitative, a type of case study research (Bennett, 2004; Heale et al., 2018). Qualitative research uses a critical instrument to study a situation, data analysis is inductive, and research results emphasize deep meaning (Gunadi et al., 2023). The case study is directed to examine in-depth data regarding Islamic education policy in Thailand (Milner et al., 2019).

Participants

Nine people were participants in this study: principals, teachers, and students. The criteria respondents were principals, teachers, and students who experienced firsthand the policy of Islamic education in Thailand. Data were collected using interviews and documentation related to Islamic education policy in Thailand. The research respondents can be seen in Table 1.

Table 1. Research Results

NOT.	Symbol	Note
One.	S.R.	Students of Matayom 3 Satit Phatna Witya Yala School
2.	A A	Students of Satit Phatna Witya Yala School
3.	MA.	Islamic Education Teacher

4.	science fiction	Islamic Education Teacher
5.	MS.	Islamic Education Teacher
6.	Z.A.	Chairman of Tadika Nurul Hiadayah Pattani
7.	F	Fatoni University Students
8.	SH	Thai Students in Indonesia
9.	GS	Principal of Suksa Muslim School

Data collection

Data collection was carried out in two stages, namely 1) collecting data through surveys on Islamic education policies in two schools in Thailand, namely Satit Phatna Witya School Yala and Tadika Nurul Hiadayah Pattani, and 2) collecting data on perceptions of principals, teachers, and students about Islamic Education policies in Thailand. Questions are prepared based on a literature review relevant to the research objectives. Data was collected from January to April 2023 and involved all respondents mentioned.

Instruments

The instrument used in this study was an open-ended question that asked respondents to express their perceptions and understanding of Islamic education policies in Thailand. Here is an example question:

(1) What is the policy of Islamic education in Thailand?
(2) What are Islamic educational institutions like in Thailand?
(3) What is the curriculum of Islamic education in Thailand?
(4) How is Islamic education implemented in Thailand?

Data analysis

Data analysis is done through data reduction, presentation, and conclusion drawing (Miles & Huberman, 1994). Verifying the data was assisted by NVivo 12 software (Woods et al., 2016; Suherman et al., 2023; Fauziah et al., 2023).

C. RESULTS AND DISCUSSION

Government Regulation on Islamic Education

Written regulations in the form of laws and government regulations support implementing Islamic education in Thailand. A rule that regulates how Islamic education standards are run, what the institution looks like, and how the policy direction is carried out. Then, the implementation of Islamic education is supported by a unique curriculum; the government formally recognizes its existence, and graduates get equal recognition with graduates in other schools. Official written rules are issued by officials or authorities who issue policies (Giantara & Amiliya, 2021). This shows that in Thailand, Islamic education is recognized and protected legally. So that anyone who wants to study Islamic education is protected by law. There is a guarantee of security and safety as well as legal protection. Thailand's three forms of Islamic Education policy are laws, regulations, and curriculum (see Figure 1).
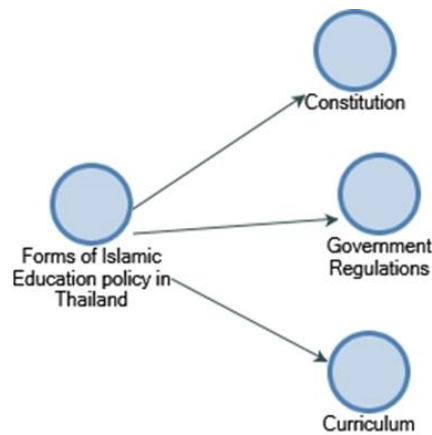
Figure 1. Islamic Education Policy in Thailand

Government regulations regarding the freedom of a Muslim to study Islamic education in Thailand are outlined in several regulations. The Islamic education law in Thailand consists of the Private Schools Act of 2007 and the National Education System Act of 2008. The law does not explicitly mention Islamic education, but some content regulates and discusses Islamic education in Thailand (see Figure 2). In particular, Government Regulation No. 2 of 2007 explicitly mentions private schools. The special rights of private schools are to run the education system according to their local form and culture, as well as the addition of a local content curriculum that characterizes the school.
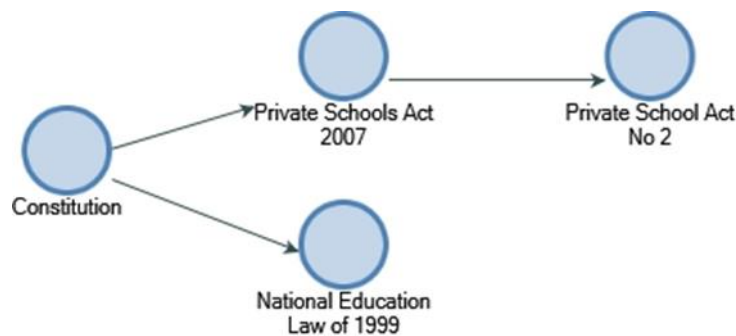

Figure 2. Constitution of Islamic Education

Forms of Islamic Educational Institutions

Government regulations regarding Islamic education in Thailand take three forms: pesantren educational institutions, hadika (Islamic et al. Schools), and subsidy funds for Islamic schools. These regulations are issued by Thai educational institutions (see Figure 3).
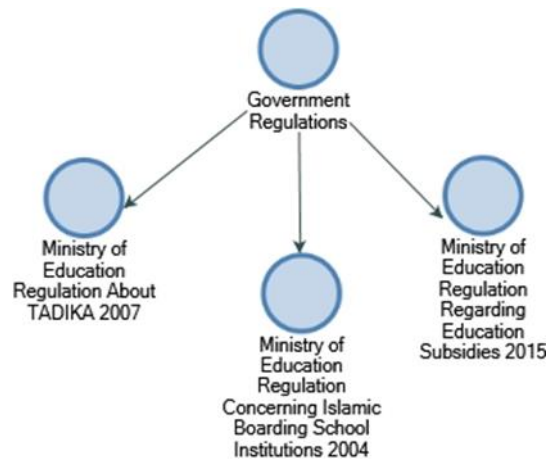
Figure 3. Islamic Education Regulation

There are four educational curricula related to Islamic education in Thailand, namely (1) hadika, (2) national primary curriculum, (3) Islamic Studies curriculum 2008, and (4) Islamic Studies curriculum (rev., 2012). This curriculum applies to formal and non-formal educational institutions (See Figure 4).
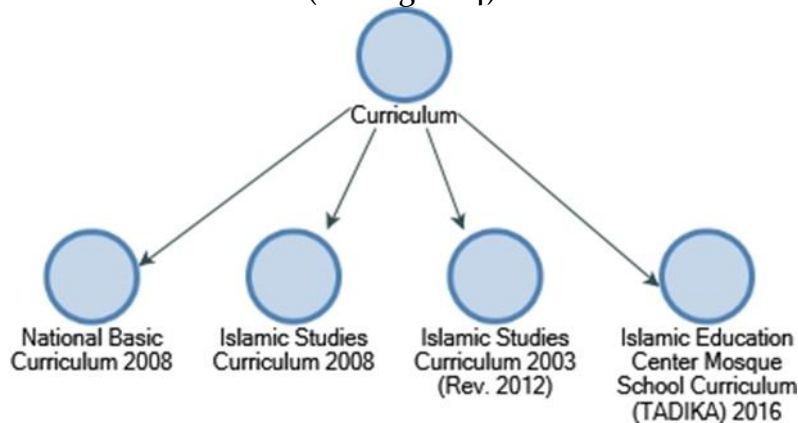

Figure 4. Islamic Education Curriculum

The 2008 National Basic Curriculum is a National Curriculum that must be applied to formal educational institutions. One of the subjects related to Islamic education is social studies. The 2003 social studies curriculum (rev., 2012) is devoted to private Islamic schools and formal Islamic religious institutions. The curriculum of the Islamic Education Center (Tasika) mosque school is specifically for mosque educational institutions. The 2008 National Basic Curriculum is a compulsory curriculum for every formal school; the learning content in this curriculum includes lessons in Science, Mathematics, Thai, Social, Foreign Languages, Work and Technology, Health, and Physical Education (Fauzan et al., 2019; Uma, 2020; Djamil et al., 2021).

Implementation of Islamic education policy

The implementation of Islamic education policy in Thailand is contained in three areas, namely (1) institutional, (2) curriculum, and (3) education funding (see Figure 5).
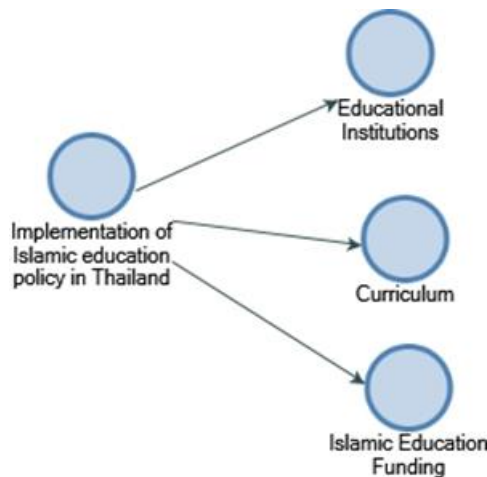
Figure 5. Implementation of Islamic Education Policy

Islamic educational institutions are institutions that provide Islamic education. There are two types of educational institutions in Thailand: formal and non-formal. The forms of formal educational institutions are (1) Islamic Private Schools, (2) Madrasas, and (3) Islamic Boarding Schools. Non-formal educational institutions are (1) Tadika and (2) Islamic Boarding Schools (See Figure 6).
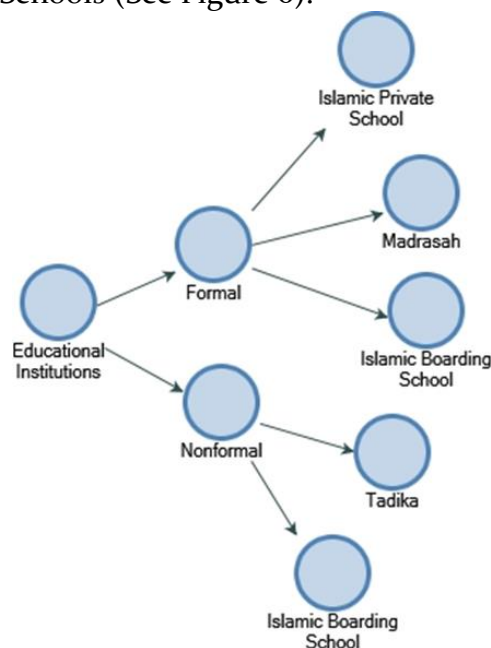

Figure 6. Institutional Forms of Islamic Education

The basic education level is divided into Pathom (1-6), Mattayom 1-3 and Mattayom 4-6 (Yunardi, 2014). The pesantren level has other terms: Ibdtidaiyah, Mutawasitoh, and Tsanawiyah. Madrasah only studies religion; the learning used in madrasah is a classical system. Cottage institutions use two curricula, namely the national curriculum and the Islamic studies curriculum. Islamic boarding schools are social institutions of the Islamic community that play a role in increasing understanding of Islam and Islamic culture, strengthening community members to have good knowledge and behavior to live peacefully and be responsible for society and the nation (Iskandar, 2019).

Tadika is an Islamic religious educational institution for children aged 7-13 or at Pathom elementary school. The curriculum used is the Islamic Education Center Mosque School 2016 curriculum. Teaching and learning activities in Tadika are carried out every Saturday and Sunday. Cottage in non-formal educational institutions, namely Islamic educational institutions, special pesantren, or in other terms, traditional pesantren.

The implications of Islamic education policy in Thailand lie in three aspects: (1) community culture, (2) accessibility of Islamic education, and (3) worship of the Thai Muslim community (see Figure 7).
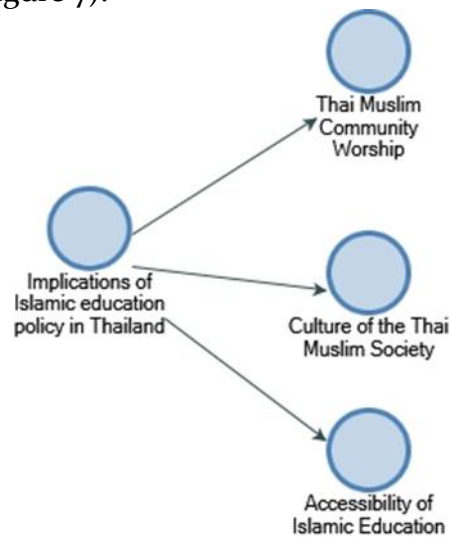

Figure 7. Policy Implications of Islamic Education

There was turmoil in the Muslim region of Thailand, so the government drafted laws and regulations, an Islamic Education curriculum, and a budget for developing Islamic Education. The culture of the Thai Muslim community is identical to Malay Muslims, so one of them is the Malay language culture. Malay had to be shifted little by little because one of its obligations was to speak Thai. The accessibility of Islamic education is wide open to the private sector and Muslim communities with the right to establish Islamic educational institutions so that legality, funding, and relevant curriculum can all support the educational needs of Thai Muslims. Islamic education policies in Thailand have supported the worship needs of Muslim communities (Hifza & Aslan, 2019; Syakhrani, 2022).

D. CONCLUSION

The Islamic education policy in Thailand has given flexibility to the Islamic community in carrying out Islamic education and worshiping safely. Security guarantees and legal protection for the implementation of Islamic education in Muslim minority countries in the form of (1) laws, (2) government regulations, and (3) curricula. The implications of Islamic education policy in Thailand have brought about changes in Thai-language culture, opened the accessibility of Islamic education for Thai Muslim communities, and (3) supported the worship needs of Thai Muslim communities.

E. SUGGESTIONS AND ACKNOWLEDGMENTS

Suggestions for future research are expected to be a reference for future researchers and provide an overview of the implementation of Islamic education policies in Muslim minority countries (Thailand).

Acknowledgments to Satit Phatna Witya Yala School and Tadika Nurul Hiadayah Pattani in Thailand.

REFERENCE

Aslan, A., Hifza, H., and Suhardi, M. 2020. "Dynamics of Islamic Education in Thailand in the 19th-20th Centuries." *Nazhruna: Journal of Islamic Education, 3* (1): 35–54.

Azisi, A.M., & Qotrunnada, L. (2021). "Analysis of the cultural system of Islamic education in Southeast Asia (Indonesia, Malaysia, Thailand)." *Al-Fikr: Journal of Islamic Education, 7* (2): 73–87.

Aziz, A. A., Nurfarida, R., Budiyanti, N., and Zakiah, Q. Y. 2020. "Analysis of education policy models." *Tapis: Journal of Scientific Research, 4* (2): 192–201.

Bennett, A. (2004). "Case study method: Design, use, and comparative advantage." *Models, figures, and cases: Methods of studying international relations, 2* (1): 19–55.

Djamil, N., Rajab, K., and Helmiati. 2021. "Policy analysis of Islamic education in a conflict-ridden country: A case study in Pattani Thailand." *El-Riyasah, 12* (2): 171–187.

Fauzan, Lateh, A., and Arifin, F. 2019. "Analysis of Islamic religious education curriculum in Indonesia and Thailand (Policy study of Curriculum 2013 and Curriculum 2008 at high school level)." *Education: Journal of Islamic Education Research, 14* (2): 297-332.

Giantara , F., and Amiliya , R. 2021. "The urgency of Islamic education policy as part of public policy (Theoretical analysis)." *Madania: Journal of Islamic Sciences, 11* (2): 86-96.

Gunadi, G., Suherman, I., Napisah, S.A., Fauziah, N., and Novianti, A. 2023. "Education Financing Management: Analysis of the Source and Use of Education Budgets in Primary Schools." *Didactic Tauhidi: Journal of Primary School Teacher Education, 10* (1).

Fauziah, RSP, Kartakusumah, B., Suherman, I., Roestamy, M., Martin, AY and Monaya, N. 2023. "How to Improve Healthy Environments in Urban School Climates (USC) with Language Communication Strategies? Arabic-Based Communication Language and Statistical Description Analysis." International Journal of Language Education, 7(4), 780-791.

Hanisy, A. (2015). "Basic concepts of policy analysis." *Al Qodiri: Journal of Educational, Social, and Religious, 4* (1): 48–63.

Harahap, KS, Rajab, K., Helmiati, H., and Sawaluddin, S. 2022. "Policy analysis of Islamic education: a Thai case study." *Al-Tanzim: Journal of Islamic Education Management, 6* (1): 54-64.

Heale, R., & Twycross, A. (2018). "What is a case study?" *Evidence-based nursing, 21*(1), 7–8.

Hifza, H., and Aslan, A. 2019. "The problem of Thai Patani Malay Islamic education." *Al-Ulum, 19* (2): 387-401.

Iskandar, W. (2019). "Analysis of education policy in madrasah perspective." *Al-Madrasah: Journal of Madrasah Ibtidaiyah Education, 4* (1), 1-22.

Masnuah, S., Khodijah, N., and Suryana, E. 2022. "Analysis of Islamic Education Policy in Law No. 20 of 2003 (Sisdiknas)." *MODELING: Journal of PGMI Study Program, 9* (1), 115-130.

Miles, MB, and Huberman, AM 1994. "Qualitative Data Analysis, Second Edition." London: Sage Publications.

Milner, V., McIntosh, H., Colvert, E., & Happé, F. (2019). "A qualitative exploration of the experiences of women with autism spectrum disorder (ASD)." Journal of autism and developmental disorders, pp. 49, 2389–2402.

Norm. 2017. "Education in Culture." *Ittihad Journal of Kopertais Region XI Kalimantan, 15* (28): 17–28.

Putri, M.S., and Khoiri, Q. 2023. "Islamic education policy issues." *Journal of Education, 5* (2): 4582-4588.

Rahmawati, U., and Khoiri, Q. 2023. "Islamic education policy as public policy." *Journal of Education, 5* (2): 4816-4825.

Suherman, I., Fauziah, SP, Roestamy, M., Bilad, RB, Abduh, A., and Nandiyanto, ABD 2023. "How to Improve Student Understanding in Science Learning by Setting Strategies in Language Education? Understanding, Factors for Increasing Student Understanding, and Computational Analysis of Bibliometrics." *International Journal of Language Education, 7*(3): 527-562.

Syakhrani, AW (2022). "Islamic religious education in Thailand." *Adiba: Journal of Education, 2* (1): 74-79.

Woods, M., Paul, T., Atkins, D.P., & Macklin, R. (2016). "Advancing qualitative research using qualitative data analysis (QDAS) software? Review potential versus practice in research published using ATLAS. ti and NVivo, 1994–2013." *Social Science Computer Review, 34* (5): 597–617.

Yuliani, Y., and Purwanto, E. 2022. "Islamic Education in Indonesia After Independence." *Adiba: Journal of Education, 2* (1): 88-96.